

Duplicate

The CURATE'S ADVICE *to his*
Country PARISHIONERS;

OR,

The ESTABLISH'D RELIGION,
in Opposition to POPERY.

A
S E R M O N

Preach'd at

G. GRANSDEN
in *Huntingdonshire*,

On the 30th of *August* 1719.

The SUNDAY after the FEAST of
St. BARTHOLOMEW,

Being the Anniversary for Commemorating
The *Dedication* of the PARISH CHURCH.

By JOHN JENINGS, M. A.
Vicar of *Gamlingay* and *G. Gransden*, and
late Fellow of *Clare-Hall*, *Cambridge*.

L O N D O N:

Printed for J. WYAT, at the *Rose* in
St. Paul's Church-yard. 1719.

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THE CLERGY'S ADVICE TO HIS
COUNTY PARISHIONERS;
OR,
THE TESTIFIED RELIGION
IN OPPOSITION TO POVERTY.

A
SERMON
Preach'd at
C. GRANSDEN
in Huntingdonshire.

On the 30th of May 1719.
The Sunday before Easter.
At BARTHOLOMEW,
Being the Anniversary for Commemorating
The Dedication of the Parish Church.

By JOHN JENNINGS, M.A.
Vicar of Garsington, and Q. Garter, and
the Fellow of Clare-Hall, Cambridge.

LONDON:
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TO THE
INHABITANTS
Of the PARISH of

G. GRANSDEN.

THE following SERMON was
preach'd chiefly upon the sorrow-
ful Occasion of Mr. Thomas Tar-
ry's, a late Farmer in this Parish,
forsaking Our Communion, and,
upon his Remove to a Farm at West-Horndon
in Essex, dying in the Communion of the Church
of Rome.

I have been credibly inform'd, that the Ro-
mish Priests, in that Neighbourhood, were en-
deavouring to pervert his Widow also, and
others of her Family; but how far their un-
warrantable Endeavour prevailed, I cannot
perfectly tell; tho' I am given to understand,
that a Learned and Pious Clergy-man, of the
next Parish; obviated their Designs, as to
Mrs. Tarry, with good Success.

In these unhappy Circumstances, I thought
it my Duty to do my Part; and the Man
being

P R E F A C E.

being very generally known, I took a Publick Time to discourse upon **POPERY**, which seasonably fell in with your Annual Feast for the Dedication of our Church. And my Enlarging upon the other Subject of my Sermon, to dispel Jealousies and Fears, with regard to our present happy Establishment in Church and State, was a word in Season too, and has been found so to be, by what has lately happen'd, to ALL your Observations.

I have Transcribed and Printed my Notes, with very few Additions, and no Variations, to be perus'd by you, and carefully considered, now at this Winter Quarter, at a Time of your Leisure, and **GOD** Almighty grant to You, and to Me, and to every One of us, a right Understanding in ALL Things.

G. Grantham,
Nov. 5th,
1719.

Your Faithful Friend

and Minister,

John Jennings.



2 TIM. chap. i. ver. 13.

Hold fast the Form of sound Words which thou hast heard of Me, in Faith and Love, which is in Christ Jesus.



IN treating of which Useful and Edifying Subject, I shall,

I. Endeavour to Explain what is meant by the Form of sound Words, and shew the **EXPEDIENTY** of holding Them fast. *Hold fast the Form of sound Words which thou hast heard of Me.* Secondly,

II. I shall discourse more especially, of the Two Principal Graces of the Christian Revelation, *Faith and Love*, the sound and solid Doctrine which that *Form* contains. *Hold fast, &c. the Form, &c. in Faith and Love, &c.* And then,

III. Thirdly, I shall bring this Weighty Argument home to every one of us, in some *Practical Inferences* for the Improvement of our Lives.

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1. I am to Explain what is meant by the Form of sound Words, and shew the EXPEDIENCY of holding them fast: *Hold fast the Form of sound Words, &c.*

Now, forasmuch as it was foretold, by this Great Apostle himself, to the Elders of *Ephesus*, in the * xxth of the *Acts*, that at His departing, *grievous Wolves should enter in among them, not sparing the Flock.*

I think we may maintain this Form to have been, in the first Ages of Christianity, a Judicious Summary or Abstract of the Faith; of the Faith working by Love, delivered to the SAINTS, which was to be learned by them, and thoroughly understood.

That so by having the Things pertaining to sound Doctrine always in Remembrance, they might the better confute vain Pretenders to Knowledge, whether Jewish or Heathen, who were busy to pervert them by Rudiments of the World, and empty groundless Traditions.

And when such a Form was compil'd by the Apostles, and communicated to Their Followers, we cannot doubt at all, that it was of Divine Authority, to teach them in the First and Vital Principles of Godliness.

For the same Extraordinary Persons who were the Inspired Preachers of Faith and Repentance, in Jesus Christ, were also the Pen-men of these Forms.

So that the RULE of Faith contain'd in these Forms, had the same Divine Assistance; and depended, in like manner, upon the Gifts of the Holy Ghost, and the Testimony of Miracles, as did their Oral Discourses.

As to the EXPEDIENCY of these Forms, I think it will be evident, if we *carefully* consider the *Work* of the *Ministry*, and the *Edifying* the *Saints*.

For since those who were *Baptiz'd* and made *Profelytes* to the *Faith*, were *Baptiz'd* in the Name of the *Father*, *Son*, and *Holy Ghost*, and had thence a *Title*, by God's *Covenant*, to the Evangelical *Institution*: It will be granted EXPEDIENT that They shou'd be instructed in the main *Principles* and *Promises* of that Institution.

And forasmuch as the *Incarnation* of our Blessed Saviour to Mediate for Man, and the *Forgiveness* of Sins, on our performance of His *Laws*, and the *Resurrection* of the Body, and Everlasting *Life*, were the great Principles and Promises which were to be believ'd by the *Profelytes* who had a Title to that Institution: It was certainly EXPEDIENT that these Principles and Promises shou'd be collected together, for the Instruction of these *Profelytes*, since they were indispensably obliged to receive them by *Faith*, as Conditions of their *Happiness*.

And this was the First thing; namely, to Explain, &c. and the EXPEDIENCY, &c. I proceed, Secondly,

2. To Discourse more especially of the two Principal Graces of the Christian Revelation, Faith, and Love, &c. And First,

1. As to Faith— Here we do contend, that the *Eternal* Son of God in the Nature of Man, was as an Heavenly Ambassador, sent unto us from His Father, to make a clearer Discovery of the Divine *Nature* and *Will*, than ever had been made by any other *Messenger* that came before from Above on such a Purpose among us.

And not only this, but We do also maintain, that the Son of God in our Nature, did lay down his Life in a proper Expiatory Sense, as a *Sacrifice*.

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Peace and Satisfaction for the Sins of the whole World.

And hence it is, we hope, upon our *Faith* and *Obedience* to the Gospel *Conditions*, to be deliver'd, at our Saviour's second Coming, from the Imputation of the Guilt of our manifold Sins, and so, at length, to obtain *never-fading Felicities*.

Now, what is there, I pray, in this short Scheme, of Christian Faith, to which a Sober-minded Man may not readily allow his stedfast Adherence?

For has it not been very often, and very forcibly demonstrated, from Historical Deductions, that the Scriptures do contain Unquestionable Records of many Holy Doctrines, and many Wonderful Works?

And were not these many Holy Doctrines and many Wonderful Works designedly alledg'd, by our Saviour and His Apostles, as most desirable Assurances for the Establishment of our Faith?

That, so it might not depend on Man's Vain Deceit, and False Science, but on the substantial Evidences of the Spirit, and the Power of God?

And then again, Shall it be thought strange, that our Faith should be requir'd in Matters Divine, when We give it every Day to Matters purely Human? And if we live here, in this transitory Life, as much almost by *Faith* as we do by *Sight*, shall we not be contented to discern by this Medium, the sure and certain Hopes of a Life that is *Eternal*?

And if our Souls do still aspire, by Natural Hopes and Fears, to look beyond the Grave, and do ardently press forward, in their eager Desires, at inheriting a Future State of Endless Continuance, why shall we not depend, by a *Lively Faith*, upon the Promises of God, for the Enjoyment of this State, by which we are encourag'd, if we obey the

the Divine Laws, to have a Respect to an *Eternal Recompence*?

2. But, *Secondly*, When we are exhorted to hold fast the FAITH; as we are not to diminish, so we are not to ADD to the Faith in Christ Jesus.

For this would be preaching another Gospel: And it is very truly affirm'd by our Church, * That whatsoever is not in, or prov'd from the Scriptures, is not requir'd to be believ'd by any Man as an Article of Faith.

But now, if we will not be so extremely Civil as to admit of Human ADDITIONS in the Worship of God, what will the Church of Rome alledge for her many scandalous Doctrines obtruded, by this Engine, on the Minds of the Credulous?

For what else will she alledge for her *Invocating Saints*, and *Adoring Painted Images*?

Do not these Doctrines evacuate all Sound Religion, *Natural* and *Reveal'd*? Do they not pave a Way for an easy Introduction of that vile *Idolatry* and *Superstition* we so much blame among the *Pagans*? And do they not gainsay the Sober Reason of our Minds, as well as contradict the *Commandments* of God, deliver'd sundry Ways against these Abominations?

What else will she alledge for her Doctrine about the Cup? Will she take upon her, from the Rule of Holy Scripture, at her Pleasure, to diversify our Blessed Saviour's Institution? To give BOTH Kinds to the Priest, and but ONE to the People? May she not, with equal Justice, refuse her *Votaries* the *Whole*, as well as a Part? And if Christ's Body is to be taken by the Faithful at the Supper, is not also the Cup, the New

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Testament of his Blood, by the Divine Command of the Founder, to be *given* and to be *drank* in Remembrance of our LORD?

Moreover, when we are enjoyn'd, in Holy Writ, to be subject to *Principalities*, and to obey *Temporal Powers*, in all Lawful Things, upon Pain of Damnation; will the See of *Rome* lay a Claim to Depose these Temporal Powers, and venture to Absolve their *Sworn* Servants and Subjects from their Duty and Allegiance? Why truly, not only so, but she will also set up *Pretended* Powers of her own, and enjoin these Powers to be obey'd on the like dreadful Pains.

But then, has the Church of *Rome*, by the Charter of God's Word, verily in her keeping, such a high *Privilege* as this? and may she *dispense* with Solemn Sacred *Oaths*; and *resist*, as she will, by fomenting REBELLIONS, the Sovereign Authority of GOD Almighty's VICEGERENTS?

She will tell us, perhaps, that she has this high Privilege; but then she will bring no Evidences for it but a Stale Figment, She is *Infallible*; which, I am sure, is not mention'd throughout the whole Scriptures, though, in many Places, we are there commanded to be *subject to Magistrates*.

2. And so much for *Faith*. — I pass on to *Christian Love*. — And here I shall take Occasion, a very just Occasion, to separate those People from the *Fellowship of Christians*, who do separate *Christian Love* from the Business of *Believers*.

And yet as absurd as this appears to be to all sober Persons, who rightly consider the *Christian* Institution, there has been, and is now, a sort of Men in the World, who believe and profess, that a steadfast *Faith* in Christ will discharge us from *Love*, and wholly supersede the Gospel Precepts of *Obedience*.

And

in Opposition to POPERY. II

And this was the Heresy of BUNYAN and his Followers, who were strictly *Antinomians*, that is, declar'd Opposers of the *Moral* Laws of GOD.

Now, this *Heresy* in Religion, I am sure, is very *False*, and impossible to be *True*, if GOD is such a GOD, as right Reason and Holy Scripture say He is.

Now as to Principles of Reason —

That Man who does not see the Divine Command for *social Love* spread abroad every-where in the Works of GOD's *Creation*, and in the Works of GOD's *Providence*, does not deserve to have a *Place* in GOD's *Creation*, or to be any longer the *Subject* of *Providence*.

And then for Holy Scripture —

Every Part and Parcel of it, from the Beginning to the End, as far as concerns the *Moral* Part, is one entire *Law*; and that *Law* is *Love*.

* *A New Commandment*, says the Author and Founder of our Faith and Religion, I give unto you, That you love one another; as I have loved you, that ye also love one another. Hereby shall all Men know that you are my Disciples, if you love one another.

It seems, the Blessed Son of GOD came into the World to *perfect*, and to set a bright *Example* of this *LAW* of *Love*.

And whoever pretends to be the *Disciple* of our LORD, and to a higher pitch of *Christian Faith*, than other Christians have, and yet has not *Charity*, he may be as bold as he will, and pretend to what he will, but I will be bold to say, from the Authority of St. Paul, † *He is nothing*.

* John xiii. 34, 35.

† 1 Cor. xiii. 2.

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For thus St. Paul, more largely —
 * Put on, as the ELEGIT of GOD, Holy and Beloved, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, Forbearing one another, and Forgiving one another in Love, if any Man have a Quarrel against any: even as Christ forgave you, so also do ye. — And above ALL these Things, put on Charity, which is the Bond of Perfection. Again,

† Dearly Beloved, avenge not your selves, but rather give place unto Wrath: for it is written, Vengeance is MINE; I will REPAT, saith the LORD.

And for what particularly concerns the Ministers of the Gospel, the Governors of GOD's Church —

The || Servant of the LORD must not strive, but be gentle unto ALL Men, apt to teach, in Meekness instructing those that oppose themselves, if GOD peradventure will give them Repentance to the Acknowledgment of the Truth.

And farther yet, in a Form of sound Words, the most emphatical, sure, of ALL others!

** I therefore the PRISONER of the LORD; I PAUL in Bonds at Rome, and now ready to be offered up a MARTYR for the Gospel; I, the PRISONER, beseech you, my DYING Words beseech you, that you walk worthy of the Vocation wherewith you are called: endeavouring to keep the Unity of the Spirit in the Bond of Peace.

There is one Body, and one Spirit, even as you are called in one Hope of your Calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD and Father of ALL, who is above ALL, and thro' ALL, and in you ALL.

* Col. iii. 12, 13, 14.

|| 2 Tim. ii. 24, 25.

† Rom. xii. 19.

†† Eph. iv. 1, — 7.

Now,

in Opposition to POPERY. 13

Now, who can hear these Words, these Divine and Moving Words, and not be *stir'd in Spirit* at the Unreasonable Prejudices, and Noisy Passions of Men, who are crying every ^{*} where, *The Temple of the LORD, The Temple of the LORD, The Temple of the LORD*, and denouncing Woe and Lamentation, Persecution and Destruction to ALL, Good and Bad, whom they are pleas'd to think their Enemies.

But notwithstanding ALL this Warmth of some fond and froward Men, I am perfectly perswaded they mistake themselves; for the Experience of ALL Countries, in ALL Ages, has shewn, That Persecution, for Differences and Disagreements in Matters of mere Opinion, has never attain'd its intended Design; and then the Form of sound Words, in Faith and Love, lies quite the other Way, as will be farther manifest upon cool and calm Reflections.

† They, the Scribes and Pharisees, the chief Priests and Rulers among the Jews, Hypocritical Bigots, zealous for their Ceremonies and Ritual Traditions, careless all the while in the WEIGHTY Matters of the Law, *They shall turn you out of the Synagogue*, says our Saviour, in the xvth of St. John, *Yea, the Time cometh, that whosoever killeth you, will think that he doth GOD good Service.*

But who can ever think to promote the Cause of God, and the Interests of Religion, by Gallies and Dragoons, as formerly in France; by merciless Inquisitions, as now us'd in Spain; by base and barbarous Murders, as in the Pope's Dominions?

* Jer. vii. 4.

† John xvi. 2, 3.

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Who can ever think, why Zealous Opiniators, Men Ignorant and Cruel, Proud and Superstitious, Men * who think of themselves more highly than they ought to think, not as GOD has dealt unto them the Measure of Faith; for so it follows most expressly, And these Things will they do unto you, because they have not known the Father nor Me.

How Charming the Idea! How Beautiful to behold! How Kind and Regardful to the Civil Rights of Men, which the Christian Dispensation presents to us in the Gospel!

† The wise and worthy Father's Compassionate Indulgence to his Prodigal Son; || the Samaritan's Healing Oyl to the wounded poor Traveller, when the Priest and Levite had forsook him; ** the Sobriety of the Town-Clerk in quieting the People, who had got together in great Numbers, against St. Paul at Ephesus; but, above ALL, our Blessed Lord's Decision, in the †† ixth of St. Luke, and the 55th, are full and clear Authorities against Religious Persecution. The History in St. Luke begins at the 51st Verse of the ixth Chapter, and is the Holy Gospel for the Fifth of November.

51. And it came to pass, when the Time was come that he should be received up, he stedfastly set his Face to go to Jerusalem,

52. And sent Messengers before his Face: and they went, and entred into a Village of the Samaritans to make ready for him.

53. And they did not receive him, because his Face was as though he would go to Jerusalem.

You see here, Brethren, our Blessed Saviour journeying to Jerusalem thro' the Towns of Sa-

* Rom. xii. 3.

† Luke xv. 22.

|| Luke x. 34.

** Acts xix. 35, — 41.

†† Luke ix. 51, — 57.

maria, and how he was refus'd Common Hospitality, Lodging, I suppose, and agreeable Refreshments, on account that the *Jews* and *Samaritans* were at odds, upon Differences in Religion; and for this Reason the *Samaritans* deny'd the Holy *Jesus* the ordinary Civilities due to Sojourners on the Road, by the Laws of ALL Nations.

Well! How was this hard Usage resented by our Saviour? Here was, to be sure, the *Infallible* Teacher of the Truest Religion that ever was promulg'd: His Sentiments were as *Right*, as the *Samaritans* were *Wrong*.

And, in Assurance of this, his eager Disciples *St. James* and *St. John* immediately grew warm, were for speedy Destruction, and that dispens'd from Heaven: And when his Disciples *James* and *John* saw this, as at ver. 54. They said, LORD, wilt thou that we command Fire to come down from Heaven and consume them, even as *Elias* did?

Not so the Holy *Jesus*, whose Life was so Pure, and so Peaceable, so Pitiful, and so Courteous, so Unweariedly Beneficent to Mankind in general, Enemies or Neighbours; He turn'd, as at ver. 55. He turn'd and rebuked them, and said, Ye know not what manner of Spirit ye are of; for the Son of Man is not come to destroy Mens Lives, but to save them.

I do not say this to applaud our Dissenters, much less injuriously to declaim against the Zealots of our Establish'd Church. There have been many Zealots, too many by Abundance, among ALL sorts of *Sectaries*, who, in the Times of Usurpation, persecuted each other, as they severally got uppermost; and the *Quakers* too, in *Pensylvania* and other Places, have greatly encourag'd the Persecuting Spirit in later Days.

But

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But where-ever Persecution reigns, whether *within* or *without* an Establish'd Church, it is an odious Character of the Church of Rome, and in direct Defiance to the Spirit of the Gospel, which shou'd make it to be abhor'd by ALL Sober-minded Christians.

And thus having Explain'd what is meant, in my Text, by the *Form of Sound Words*, as also treated more-especially of *Faith* and *Love*, the two principal Graces of the Christian Life;

3. I come now, in the last Place, to bring this weighty Argument home upon our Souls, by some Practical Uses.

1. And, first of all, are we commanded, by St. Paul, in my Text, to hold fast the *Form of Sound Words*, in *Faith* in Christ Jesus. And was such an Excellent Form of Sound Words dispers'd, far and near, in the Apostolical Times, as a Method of Instruction to the Followers of Jesus?

Why now, this does effectually commend unto us the great Wisdom and Sobriety of our Establish'd Church, who, in sincere Conformity to the Practice of the Apostles, does retain, in her Service, the orderly Usage of such Religious Forms.

And it will become us every one, in our several Capacities, and as God has dealt unto us the Rule and Measure of Faith, to be daily thinking of our Creed and our Catechism, and of other Christian Offices recounted in our Liturgy, as the Best of ALL Preservatives against Mistakes in Religion, and as the Best Weapons of our Warfare to encounter and withstand the Powers of Darkness.

For though some of us, however, may not have Those Abilities of Carnal Wisdom and Knowledge, to refute, by solid Argument, all the wily Objections which Romish Priests and Jesuits, Quakers or Anabaptist, Free-Thinkers or Free-Willers, may bring

bring against our Faith; yet we may refute them ALL by our *Spiritual Knowledge*: And as long as we stick to our *Creed*, and our *Catechism*, and other *Holy Forms* prescrib'd by our Church, and thoroughly prov'd from the *Scriptures*, we can never miscarry.

We may say to the Devil and All his Agents here below, as our Blessed Saviour once said on a memorable Occasion, * *It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve*: And if we do say so to a Romish Priest, when he would seduce us unto *Idols*, and say so in Faith, we shall not fail of *Conquest*. And Oh! that an Unhappy Man, lately of this Parish, whom I need not Name, had well consider'd this at a Dying Hour, then the great Enemy of his Salvation wou'd have had no Advantage of him, neither wou'd the Wicked have approach'd to hurt Him.

2. But, Secondly, Are we then commanded to hold fast the Form of sound Words in Faith and Love, which is in Jesus Christ? And are the particular Forms of our Church so agreeable to God's Word, and so Excellent and so Useful to build Her Members up in their most Holy Faith, and to instruct them thoroughly to convince all Gain-sayers?

No wonder then, that the Profane Scoffers of these last Days, of whom St. Peter † Prophecies, do lay themselves out with such great Zeal, to Despise and to Vilify these FORMS of sound Words; for by this Means they do Despise and Vilify the *Scriptures*.

* Matt. iv. 10.

† 2 Pet. iii. 3.

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But now, will not this shew the Vanity and Unreasonableness of these Men?

Were it indeed our Practice, as God Almighty knows it is the Vile Practice of the Church of Rome, to *corrupt the Word of God, to make a Gain of Godliness*; a Merchandize of Souls. I say, were this our Practice, to exhibit our *Creeeds* in a Language *unknown*; to direct our *Prayers* unto *Angels*; to exchange our *Masses* and *Indulgences* for large *Money*, and large *Lands*; to blot out One Commandment, and *split in Two Another*; to lift up a simple *Waver* in a gorgeous splendid manner, and to give it to the People from the Power of the *Priest*, as a God instantly *made* by Him.

Farther, did we vend out *Spells* and *Charms*, *Ave-Mary's*, *Pater-Noster's*, our *Dirges*, and our *Obits*, our *Bulls*, and other *Trumpery*, as High and Holy Ware, scarce fitly to be purchas'd by the *Wealth* of the *World*; I say, were this our Practice, were these the Christian Forms of sound and sober Words, held out unto our Followers, we might well be derided by A L L Impartial Persons.

But, God be thanked, our Great *Reformers*, and Glorious *Martyrs* for the Faith, Arch-bishop CRANMER, Bishop RIDLEY, and the rest, deliver'd us from this heavy, slavish Yoke, a Yoke which our *Fathers* were not able to bear; and now we may truly use the words of our Holy Apostle, * *For we are not as many which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ.* But Thirdly,

3. Have we remember'd above, the great Errors and Mistakes of the Church of Rome, and that in

* 2 Cor. ii. 17.

cardinal Points, about the *Honour* of God, the Nature of the *Sacrament* of Christ's Body and Blood, and the Peaceable *Subjection* due to Civil *Principalities, Powers, and Magistrates.*

Why now, *Men and Brethren*, this shou'd endure long, very *Long*, upon our *Conscience*, and cause us to value, at no little Rate, the Benefits of *Reformation*, which, God be thanked, we enjoy, from these scandalous *Corruptions*?

We do not indeed deny a *Possibility* of Salvation in the *Romish* Communion, tho' they deny this Possibility in *Ours*; but it is great Charity in Us that we do not deny it: We leave them to God, and hope that the Practices of many sober Men in that Erroneous Communion, may be much better than their *Principles*, and so plead in their behalf at the Great DAY of Retributions.

But, as to their Principles, this is very certain, that if *Will-worship* and *Idolatry*, and * *teaching for God's Commandments, the Commandments of Men*, and other numberless Errors in Faith and Practice, can vitiate any *Church* to a great degree, why then the Church of *Rome* is vitiated to purpose; more, very much more, than any *Christian* Church in the known World. But,

4. *Fourthly*, Have we prov'd the two Principal Graces of the Christian Revelation to be FAITH and LOVE?

Why then it will be very obvious from hence to remark, How great and just Offence the Church of *Rome* does give to all sound Religion, while she is so redundant in the *One*, and defective in the *Other*.

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Thus, if she can but once propagate what she calls the *Catholic Faith*, she will stick at no *Villanies*, however Violent or Outragious.

But now, I hope, we have evinc'd, from what has gone before, that the peculiar Precept of Christianity, *Universal Love*, is quite of another Temper and Disposition from this.

For this Divine Precept was given Us, to *meliorate* our Natures, and to *mollify* our Minds; to *bridle* our Anger, and to *restrain* the stirrings of Choler in us.

And this *Catholic Law of Love*, which, I think, we may well oppose to their *Catholic Faith*, enlarges our Affections * to our *Enemies* as well as Friends, and keeps us within a sweet *Peace* and *Calm*, notwithstanding Occasions may be sometimes offer'd to raise our *Resentments*.

And herein it recommends to our *Imitation*, the *Example* of our most Merciful Creator, who is *kind to the Unthankful and to the Evil*; and we are to be *Merciful*, as our Father which is in Heaven is *Merciful*.

But does then the Church of Rome well consider and lay to Heart, what Spirit she is of, while she deals with the *Sword*, and not with the *Word*; with *Fire* and with *Faggot*, and such *Execrable Methods*; and yet pretends to be advancing the true and pure Religion of the Mild and Innocent *Jesus*?

But let us not, I beseech you, approve of that Cruelty which some People use in *Ecclesiastical Affairs*: No, tho' we had it in our Power to turn it all upon themselves.

* Matt. v. 44, 45. Luke vi. 14, 15.

in Opposition to POPERY. 21

And tho' we of this *English Church*, are so unhappy to have *Dissenters* from our Excellent Communion, a *Communion beyond Compare, the very best of All others*; yet let * *the Weapons of our Warfare* and Contention with Them, not be *Carnal Weapons*, as in our late *Treasonable Insurrections*, but mighty, through God, to the pulling down of strong holds.

And forasmuch as the Parties who make up the Separation, are crumbled betwixt themselves into many smaller Parts; let us charge no part with the bad Principles or Practices of the Other, any farther than it is truly and indeed to be charg'd.

And with relation to all among them who are Sober and Good; for the *Antinomians and Quakers*, from their unaccountable Freakishness, will never be so Good as they ought to be; But to those who are Good, let us especially do Good: Let us exercise *Long-suffering and Meekness, Lenity and Forbearance*, evermore remembering the True and Lively Description of our most Holy Religion, given us by St. James:

* The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy; and the Fruit of Righteousness is sown in Peace of them that make Peace. But to go on,

* 2 Cor. x. 4.

† Jam. iii. 17, 18.]

22 *The Establish'd* RELIGION,

5. *Fifthly*, Have we prov'd the Impiety of some among our selves, who call themselves Christians, and on pretence of *Faith*, set aside all *Good Works*?

Why now let this Consideration strike deep into our Minds, and let us learn from hence, to think *sound* and solid *Vertues* to be the *Form* of *sound words*, deliver'd by the Apostle, as the *Faith* in Christ Jesus: And let us esteem those to be the *best* Christians who are the *Honestest* Men, and who do *Justice*, and love *Mercy*, and walk *humbly* with their God, as we have it very plainly in the Prophecy of * *Micah*, recounted unto us.

But now I hope all this is to be done, and surely *never better done*, in the *SAFE* Communion of the *Church of England*; For our Church teaches these things in her *Gospels* and *Epistles*, every Lord's Day.

But we teach them by *Forms*, say the Separatists from our Church, and these *Forms*, many of them, are the same *Forms* that the *Romish* Church uses.

Be it so, the Church of *Rome* has so far *Good* Things, and we do not reform from the *Good* Things of *Popery*, but from those that are *Bad*: And the Church of *Rome* has departed from the *Primitive* Christians in some Points of Christianity which we take to be *Fundamental*, and almost depriv'd her self of the Name and Character that wou'd otherwise belong to a Church of Christ: But still she may retain some *Gospels* and *Epistles*, some *Prayers*, and some *Rubricks*, which may well be accounted Religious Christian Forms.

* Mic. vi, 8.

But the main Point lies here, Whether there shou'd be any *Forms*, any *Liturgy*, any *Spiritual Government*, any *Ecclesiastical Society*, any *Rules* or *Rubricks* settled and appointed in the Church of GOD?

But if this were not so, *Christianity* must break up, *Civil Government* must break up, which is founded upon *Christianity*, and there would be no *Establishments* at all, but every Man wou'd do what shou'd seem Right in his own Eyes.

Forms are not so much to be heeded in Religion, in the *Visible Society* of the *Christian Church*, as the *Vital Inward Substance*: But you can never preserve the *Inward Necessary Substance*, without the *Outward Form*. Things must be done * *Decently and in Order*, for the † *perfecting of the Saints*, for the *Work of the Ministry*, for the *Instructing and Edifying of the Body of Christ*.

And if we do retain GOD's Holy Word and Sacraments, we must retain our *Bishops*, we must retain our *Priests*, we must retain our *Deacons*, to publish and to preach the *Faithful Word*, and to administer the *Sacraments* to particular *Congregations*.

Our respective *Dissenters*, of ALL Denominations, who are not wild *Enthusiasts*, have their *Pastors*, and *Teachers*, and determinate *Prescriptions*.

And the Reasonableness of Conformity to our *Diocesan Episcopacy*, our *Book of Common Prayers*, our *Canons*, and our *Rubricks*, and other *Constitutions*, preferably to theirs, has been *Unanswerably* maintain'd, against the *New OPINIONS*, by an

* 1 Cor. xiv. 40.

† Eph. iv. 12.

24 The Establish'd RELIGION,

Eminent Prelate, who yet, since his Attainment to the highest Character for *Learning and Judgment*, as well as *Station* in the Church, has been *misunderstood*, and even counted an Enemy to his own Order; how deservedly I will not say. —

But — have we Sound and Sober Forms of Prayer and PRAISE?

Why then, 6. *Sixthly*, We are with them to Rejoyce and to Comfort our selves, in this Day of *Thanksgiving*, for the DEDICATION of our Church: That we have a Church Establish'd, the Best Church of ALL, here, in England, among us; and that, *tho' many Jealousies and Fears have been seditiously rais'd by Vile and Wicked Men*, we have now a KING upon the Throne, our SUPREME Head and Governor, who has the Honour and Security of our Establish'd Church very near at Heart, and is most willing and most able to be a DEFENDER of the *Orthodox FAITH*, the True Protestant Religion, which I have been commending to your serious Use and Practice.

Next unto the KING, in Religious Affairs, are their Graces and Lordships, the Arch-Bishops and Bishops; and among the rest of that High and Holy Order, the Right Learned and Right Reverend Bishop of the Diocese to which we belong;

Who hath taken great Pains, and with great Sincerity, in Four Excellent Discourses, to convince the Feeble Minds of the Weak and Superstitious, to this important Purpose,

“ That a Christian Subject's Duty is to reverence Authority, and to honour the King; and
 “ that this has always been a distinguishing Principle of our Church; that our Religion and
 “ Liberties are utterly inconsistent with Popish
 “ Usurpa-

in Opposition to POPERY. 25

“ Usurpations; that between Us and Popery,
 “ there is, and ever was, an *unapproachable* Di-
 “ stance, and that our *biggest* Opinions cannot be
 “ accommodated to their *lowest*; that, ever since
 “ the Reformation, the *Penalties* upon *Papists* have
 “ been laid upon them for *Sedition*, and not for
 “ *Religion*; that the Church is in no *Danger*, but
 “ her *Sacred* Name has been us’d by *Crafty* Men,
 “ as a Pretence to carry on their *Political* Designs;
 “ that *Rome* is a greater Enemy to our Church,
 “ than *Geneva*; and if *Romish* & *Strangers* shou’d
 “ once come in and *devour* our *Strength*, that
 “ *Burthen* wou’d lie heavier upon our *Heads* and
 “ *Hearts*, than All *Legal* Impositions, which were
 “ magnified so much in the late *Rebellion*, as *De-*
 “ *stroyers* of our *Plenty*, and made so *clamorous*
 “ a Plea for† *MURMURING* at our *DELIVER-*
 “ *ANCES*, and for *ASPERSING* and *REVILING*,
 “ as the *Israelites* did of old, our *Moses*, and
 “ our *JOSHUA*, the *GREAT* *AUTHORS* of them.”

Under our Good BISHOP, pray spare me a Word,
 to you my Flock in Christ, over which the Holy
 Ghost hath made me Overseer.

“ I know of no *Dangers*, no *PERILS* by *FALSE*
 “ *BRETHREN* intended to our Church, to our
 “ *Holy* and *Venerable* Mother the *TRUE* Church
 “ of *England*; but, on the other hand, I am as
 “ sure as *History* can make me, that since the
 “ *Reign* of *QUEEN ELIZABETH*, who, by a *Glo-*
 “ *rious* *Reformation*, did the Church and State
 “ *IMMORTAL* Honour, our Church was never so
 “ perfectly free from all *PERILS*, *Foreign* and *Do-*

* Hos. vii. 9.

† Exod. xv. 23. vii. 3. xvi. 2, 3.

‡ Numb. xi. 3. xxi. 54.

26 *The Establish'd RELIGION,*

meslick, as now *the* is, arm'd by God's DE-
FENCE, and Guarded and Protected, on every
side, by the Secondary *Aids* of HUMAN PRO-
VIDENCE.

And let envenom'd *Pride* and *Malice* calum-
niate what they will, PERILS to us, and our
Establish'd Church; yet God is with us, our
Gracious SOVEREIGN is with us, BOTH Houses
of PARLIAMENT heartily concur for the Pro-
testant Interest, and no *Fallious* Enchantment,
no *Papal* Divination, no *Imaginary* Schemes to
disturb our Peace at Home can prosper against
us, if we will but *study to be Quiet*, and to
mind our own Business.

Now, perhaps, these *Impartial* and *Honest* Ad-
vices, may be call'd, Meddling with *Matters* too
HIGH for us; and it may be objected, "That
these Things, so very hard to be understood, are
deliver'd to Men, who, for the greater Part,
are plain and private Men." But Men, how-
ever Plain, are *English* Men, and the Bulk of the
Nation consists of Plain Men; and it is very fit-
ing, at all Proper Opportunities, at such SOLEM-
NITIES as this, ALL sorts of Men shou'd be right-
ly instructed to prove these weighty and moment-
ous Points*, in which the † *Publick Welfare* is
so nearly concern'd.

And though such Instructions may be given from
the PULPIT, yet that Procedure also is certainly
allowable, I had almost said, commendable, in a
Vigilant Minister of JESUS CHRIST, discoursing to
his People, as I am now, upon the Sound and Cha-
ritable Doctrines of Faith and Love, and Exhorting

* 1 Thes. v. 21.

† 1 Tim. ii. 1, 2.

them to follow the Things that are *True and Just*, and of *Good Report* *; the Things that make for *Peace*; and whereby they may one edify the other †.

And, oh! that we were wise, and wou'd ponder these Things; and again, I say, wou'd ponder! And, oh! that we wou'd submit, in this critical Juncture, to the great Law of *Consideration*! which wou'd encline us readily, and chearfully, and unanimously to submit to those reasonable needful LAWS the LEGISLATURE hath enacted for a GENERAL Good, as *Preservatives* against *Popery*, and for reconciling our unhappy Differences in Lesser Matters, and uniting the Minds of all sincere Protestants, in the Zealous Defence of Things necessary to Salvation, establish'd here at Home, and in Reformed Parts about us.

We have had an Experiment, a very sensible Experiment of the *subverting* Aims of *Popery*, and of the subtle Contrivances the See of Rome has REVIV'D, to divide and weaken us. We have seen, in some *Designing* Mens Opinions, *Popery* prefer'd to the Reformed Protestant Profession.

And though our Regular Dissenters (and ALL such are so, who are conformable to our Laws concerning Toleration, and do agree in *Essentials*;) are utter Enemies to the PRETENDER, contented with their Liberty, very thankful for it, and ready to venture their Fortunes and their Lives, that we and they may not again be entangled in the Yoke of Bondage. —

Yet ALL this stands for Nothing, “Dissenters
“Baptism is Invalid; the Church is entirely Inde-
“pendent on the State; the Commemorative Sacra-

* Phil. iv. 8.

† Rom. xiv. 19.

28 The Establish'd RELIGION,

"ment of Christ's Body and Blood, is a *True*
 "and *Proper Sacrifice*; *Auricular Confession*, and
 "Prayers for the Dead, are again to be asserted;
 "and *Sacerdotal Absolution* is of Necessary requi-
 "red for the Remission of Sins. — And thus we are
 directed to meet Popery *Half-way*, by some *Non-*
*jur*ing INNOVATORS, to depart from the *Faith*
once deliver'd to the Saints, and the Form of *sound*
 Words in JESUS CHRIST, must *insidiously* be gi-
 ven up to the * *Counterfeit Parent*, to the Poli-
 tic of Popery, to Vanity and Deceit, and *corrupt-*
ing Institutions.

But God be thanked, our * *True Mother*,
 and the PROTESTANT Churches, of which our
 ROYAL SOVEREIGN is the Great Support and
 ORNAMENT, have not so *learned* Christ. And
 if any Man would trouble us, and thus pervert
 the Gospel, I tremble to rehearse the *Anathema*
 denounc'd by the Great Apostle St. Paul, against
 All such PERVERTERS.

7. But Lastly, Were the several *Forms* of *sound*
 Words, which we retain in our Church, compos'd
 for our * *Learning*, that by *Patience* and *Com-*
fort of these *Holy Words*, we might embrace and
 ever hold fast the blessed *Hope* of *Everlasting Life*,
 in *Faith* and *Love* which is in Christ Jesus?

Why then, Men and Brethren, in the Language
 of St. Paul, † Let us hold fast the *profession* of
 this *Faith* and *Hope* without *Wavering*, for He is
 Faithful that promised.

And let us consider One Another, in our fre-
 quent *Friendly Conversations*, to provoke One Ano-

* 1 Kings iii. 26. † Gal. i. 8.

† Rom. xv. 4. † Heb. x. 23—26.

ther to mutual Love and Charity, and to ALL Good Works.

Not forsaking the Assembling of Our selves together, as the Manner of some is.

But Exhorting One Another to Sincerity and Constancy in the Faith and Profession of the True Religion; and so much the more as we see the Day of Death, and after that the Day of Judgment, and we know not how soon, approaching to Us.

Wherefore the rather, Brethren, in the words of St. Peter, * Give Diligence to make your Calling and Election sure; for if ye do these things, ye shall never fall.

For so an Entrance shall be ministered to you abundantly, into the Everlasting Kingdom of our Lord and Saviour Jesus Christ.

Where shall be laid up for you, as St. Paul speaks Triumphantly, † a Crown of Righteousness, which the Lord the Righteous Judge shall give you at that Day; and not to You only, but to all Them that love his Appearing.

I shall conclude all with two excellent Collects, every way suitable to the Day, and my Discourse.

“ || Almighty and Everlasting God, give unto
“ Us the increase of Faith, Hope, and Charity;
“ and that we may obtain that which Thou dost
“ promise, make us to love that which Thou dost
“ command, through JESUS CHRIST our LORD.
“ Amen.

* 2 Per. i. 10, 11.
|| 14 Sund after Trin.

† 2 Tim. iv. 8.

30 *The Establish'd RELIGION,*

" * O Almighty and Everlasting God, who
 " didst give to thine Apostle BARTHOLOMEW,
 " Grace truly to believe and to preach Thy Word;
 " Grant, we beseech Thee, unto Thy Church, to
 " love that Word which he believed, and both
 " to preach and receive the same, through Jesus
 " CHRIST our LORD. Amen.

APPENDIX.

— AND as the the way of Old was for
 the Lying Spirit to go forth and deceive, by
 the Mouth of *the false Prophets*; so, where this
 has not happened now, but where the People, not-
 withstanding, are deceived, whence can the Truth
 proceed with more Advantage, than from the *faith-
 ful honest Prophet's* Mouth, to meet with, silence
 and repress these Evil-speakings, Lyes, and odious
 Slanders? [*Lord Bishop of Ely's Charge to his
 Clergy, Aug. vii. MDCCXVI. pag. 23.*]

— While They [the Dissenters] keep within
 the Bounds which the Laws prescribe, let us not
 make them Enemies of a larger size than the Con-
 stitution has drawn them, much less equal Them,
 in Point of Danger, to the Papists, those irrecon-
 cileable Enemies of our Religion and Government:
 And it ought certainly to make some Difference
 in one Regard, that in this critical Juncture, They

* Feast of St. Barth,

in Opposition to POPERY. 31

to freely contribute their Assistance against the
Common Enemy of Europe, while the great Hopes
of the Papists are evidently plac'd in His Success.
[*Lord Bishop of Lincoln's Sermon upon the Danger
and Mischief of POPERY.* in the Collection, pag.
59, 60. Edit. 1719.]

other: being a Translation of
Papists, upon this important Subject: with a
Preface giving some Account of this Book, and
its Use.

The Lord Bishop of Ely's Two Sermons: One
before the King, on the second Sunday in Lent;

F I N I S

The Lord Bishop of Carlisle's Sermon before the
House of Lords, on January 20th, 1718.

Dr. Wren's Sermon before the House of Com-
mons, on the same Day.

The Lord Bishop of Exeter's Sermon, at
St. Paul's, on the 24th of May, 1719.

Dr. Wren's Sermon, at St. Paul's, on the
same Day.

Golden Sermons, preached in the Parish Church of
St. Martin, By Peter Wren, M. A. Vicar of
St. Martin.



31
Lately Printed for JOHN WYAT.

OF the Relation between Church and State, or how far Christian and Civil Life affect each other: Being a Translation of a Book of Baron Puffendorf, upon this important Subject; with a Preface, giving some Account of this Book, and its Use.

The Lord Bishop of Ely's Two Sermons: One before the King, on the second Sunday in Lent; the other on the Justice of Paying Debts.

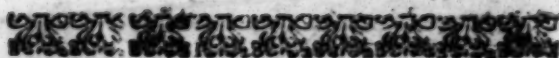
The Lord Bishop of Carlisle's Sermon before the House of Lords, on January 30th, 1718.

Dr. Waugh's Sermon before the House of Commons, on the same Day.

The Lord Bishop of Peterborough's Spital Sermon, at St. Bridget's, on Easter-Monday, 1719.

Dr. Ibbot's Spital Sermon, on Wednesday in the same Week.

Gospel Salvation: In Four Practical Sermons on Heb. ii. 3. preach'd at the Parish-Church at Hackney. By Peter Newcome, M. A. Vicar of Hackney.



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